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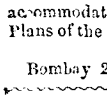
FOR LONDON.

TO SAIL ON THE 1ST MARCH 1854.

Touching on the Coast and at the Cape if inducement offer.



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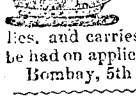
WALLACE & Co.

Bombay 24th October, 1853.

FOR LONDON.

TO SAIL ON THE 15TH DECEMBER NEXT,

Calling at the Cape and Cochin, (and other Ports on the Coast, if inducement offer.)



MESSRS GREEN'S fine A. I. Frigate built Passenger Ship "SERINGAPATAM," 1000 Tons, H. J. GIMBLETT, Commander; has first-rate accommodations for Families, and carries a Surgeon. Plans of the Cabins may be had on application to

WALLACE & Co.

Bombay, 5th August, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

January, 1853.

NOTICE.—MR. GEORGE L. PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office, }
28th January, 1853 }

HEALTH FOR INDIA!!

HOLLOWAY'S PILLS.

AN ASTONISHING CURE OF DISORDERED LIVER—WITH A VIOLENT COUGH AND GENERAL DERANGEMENT OF THE SYSTEM.

Copy of a Letter from Mr Treharne, Chemist, Carmarthen, dated September 10th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am happy to inform you that your far-famed Pills have effected another cure. Mrs. Eliza Davies, of Pontyberem, near Carmarthen, was for many years a great sufferer from a disordered state of the Liver, with all its attendant evils, as weakness of the stomach, bad digestion, loss of appetite, head ache and general debility, in addition to which she had a violent Cough, and occasionally severe fits of Ague. This complication of diseases so weakened her constitution that no hopes were entertained of her recovery, notwithstanding she had the best medical advice. At length a friend recommended her to try your Pills, which happily she did and by continuing their use for a short period, she has been perfectly restored to health.

(Signed) J. D. TREHARNE.

MIRACULOUS CURE OF DROPSY.

Extract of a Letter from Edward Rowley, Esq., of India walk; Tobago, dated April 8th, 1852

To Professor HOLLOWAY.

DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, DROPSY, and which, under God, was effected by your invaluable Pills. I was tapped five times within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone this miraculous medicine cured me in the course of six weeks.

(Signed) EDWARD ROWLEY.

A WONDERFUL CURE OF A LIVER COMPLAINT, ACCOMPANIED WITH A PALPITATION OF THE HEART, AND SHORTNESS OF BREATH THAT HAD DEFIED THE SKILL OF THE MOST EMINENT SURGEONS IN INDIA.

John Ward, of the 1st European Bengal Fusileers, in Cawnpore, and afterwards at Lahore, suffered dreadfully from a Liver Complaint, Palpitation of the Heart, difficulty of Breathing, and an overflow of blood to the Chest, frequently to such a degree that he vomited great quantities He had at different times Hundreds of leeches on his left side and over the region of the heart, besides being cupped and bled by the surgeons of the regiment, who with other medical gentlemen of great eminence considered his case was hopeless, and past all human aid; whilst lingering in this condition, and after being invalided from the regiment, he was advised to try Holloway's Pills, which he obtained from Messrs. Greenway's at Cawnpore, and Messrs. C. & J. Frood, at Lahore. The e extraordinary medicines have been the means of restoring him to perfect health. John Ward is a native of Rath Milton, County of Donegal, and holds a first-rate certificate of character from his commanding officer, Lieutenant Colonel Burrell, of the 1st European Bengal Fusiliers.

Dated September, 24, 1852.

INFALLIBLE CURE OF A STOMACH COMPLAINT, WITH INDIGESTION AND VIOLENT HEAD-ACHES.

Extract of a Letter Mr. S. Gowen, Chemist of Clifton, near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Head-aches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial results at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children particularly in cases of Measles and Scarlatina, having effected positive cures of these diseases with no other remedy.

(Signed) S. GOWEN.

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague	Inflammation
Asthma	Jaundice
Bilious Complaints	Liver Complaints
Blotches on the skin	Lumbago
Bowel Complaints	Piles
Colics	Rheumatism
Constipation of the Bowels	Retention of Urine
Consumption	Scrofula or King's Evil
Debility	Sore Throats
Dropsy	Stone and Gravel
Dysentery	Secondary Symptoms
Erysipelas	Tic Douloureux
Female Irregularties	Tumours
Fevers of all kinds	Ulcers
Fits	Venereal Affections
Gout	Worms of all kinds
Head ache	Weakness, from whatever cause
Indigestion	&c., &c.

Sold at the Establishment of Professor Holloway, 244, Strand, (near Temple Bar London,) and by all respectable Druggists, and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and 4 Rupees each Box.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients in every Disorder are affixed to each Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Ness serwanjee, Bombay,—Messrs Oakes Dalgairns and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephen, son and Co., Do.—Thomas Payne and Sons, 7-8, Writer, Buildings, Calcutta; Mr. Cook, Dacca; Mr. Fell, Cuttack, Mr. Chapman, Darjeeling; Mr. Wheeler, Hazarebaugh, Messrs. Thompson and Co., Monghyr F. Smyth and Co; Dinapoore; Tuttle and Charles, Benares Mr. Tiernan, Chunar; Baboo Bhugbutty Churn Chuckerbutty, Mirzapore; Boilard and Co., Allahabad Brandon and Co., Lucknow; Greenway Brothers, Cawnpoor: Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut Noor Bux and Co, Delhi and Lahore; MacDonald and Co., Umballah: Mr. Coutes' Ferozepoor; Nuby Bux and Co., Loodiana and Jullundur Doab; Vivian and Co., Simlah; Mr. Greig, Mussoorie; Mr. Johnstone, Nainee Tal; Vestoujee and Co., Mhow; Cursetjee and Co., Saugor, Jubbulpoor, Kamptee and Secunderabad, Huise and Nephew, Agra.

BOMBAY MONEY MARKET.

THURSDAY EVENING, NOVEMBER 10, 1853.

EXCHANGES.

ON LONDON—at [Bills.
6 months' sight, per Rs. 2s 1½d. at 2s. 9-16thd. For docr.
6 months' sight, per Rs 2s. 1 3-16thd. @ 2s. 1½d For credit Bills.

ON CALCUTTA—at
60 days' sight,.....Rs. 99
30 days' sight,.....Rs. 99¾
at sight,.....Rs. 99½

ON MADRAS—at
30 days' sight..... 100¼ @ 100½
at sight..... 100¾

ON CHINA—at
60 days' sight, 193 $—Nominal.

BANK AND OTHER SHARES.

Bank of Bombay.....Rs.	1000	each,	40 per cent. pm.
Oriental Bank Corporation.....	„ 250	„	90 per cent pm.
Commercial Bank.....	„ 500	„	34 pr cent prem. sales.
Agra Bank.....	„ 500	„	40 pr cent prem.
Bank of Madras.....	„ 1000	„	1,000 23 per cent pm.
Apollo P. Com.....	„ 12,500	„	12,000 19,000
Colaba P. Com.....	„		5,500
Colaba L. Com.....	„ 10,000	„	8,400
Bombay S. N. Com.....	„ 500	„ 400	58 pr ct. disct.
Gr. Ind. P. R. Com...	„ 54-8 9		paid in Bombay, or £5 in England, 26 Rs. pm. each share sales.

GOVERNMENT SECURITIES.

4 per cent transfer loan	Rs. 113	for numbers registered for transfer 101 @ 104¼ p 100 Sicca.
5 per cent loan 1825-26 ..	Rs. 109	per 100 Sicca.
5 per cent loan 1829-30 ..	Rs. 109	per 100 Sicca.
5 per cent loan 1841-42 ..	Rs. 103¾ @ 104	per 100 Co.s.
4 per cent loan 1837-38 ..	Rs. 102½	per 100 Sicca.
4 per cent loan 1835-36 ..	Rs. 104¼	per 100 Co's.
4 per cent loan 1842-43 ..	Rs. 104	per 100 Co's.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10: 3-16ths	Nominal.
Bank of England Notes.....	Rs. 10 : 3-16ths	per £nom.
Spanish Dollars.....	Rs. 230.....	per 100
Republican Dollars.....	Rs. 225.....	per 100
German Crowns.....	Rs. 217.....	per 100
Sycee Silver.....	Rs. 104¼ @ 104⅞	per 100 tls.
Gold Leaf, (range of quality)....	Rs. 17	per tola.
Gold Ingots, according to touch for 97 touch.....	Rs. 16¼	per tola.

FREIGHTS.

To London...	£2-12-6d. at 2-15-0.....	per ton.
To Liverpool	£2-15 at 2-17-6d.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China.....	Nominal.....	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 3 per cent.
On Private Bills at or within 3 months 6 do

INTEREST.

On Fixed Loans on Govt. Notes..... 4 per cent
On Cash Credits and Loans on Govt. Notes 5 do.
On Loans on deposits of Goods, &c..... 6 do.

The rates of advance on deposit of Government Notes is 95 per cent., and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand in sums of Rs. 100 and upwards.... 2 per cent. per annum
On do payable in one sum at 3 months' notice..... 3 do do
On do payable in one sum at 6 months' notice..... 4 do do

N. B.—No interest is allowed on Deposits under Rs 1,000 or over Rs. 50,000.

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	Not exceeding 3 months.	3	per cent. per annum
On Private Bills.....		7	do do
On Private Bills secured by Government paper.. ...		6	do do
On Private Bills secured by Goods &c.....		7	do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London, at 6 months' sight.....			2s. 0¾d. per Rupee
do	at 3 do	do	2s. 0¾d. do.
do	at 2 do	do	2s. 0¾d. do.
do	at 1 do	do	2s. 0¾d. do.
do & Scotland..	at 1 day's	do	2s. 0⅜d. do.
On Ireland at 1	do	do	Is. 11⅞d.
Circular Notes payable throughout Europe.....			

N. B.—The Corporation does not draw at *six months' sight* for sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, and the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ¼ per cent.

COMMERCIAL BANK OF INDIA.

DEPOSITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 at the following rates, viz.

On deposits payable on demand..... 2 p.ct. p. an

On deposits withdrawable at 3 months' notice for which non-transferable receipts will be granted..... 4 per cent

On deposits for 6 months certain in sums not less than Rs. 500—for which Bank Post Bills at 6 months' date including interest will be given..... 4 per cent.

N. B.—No Cheques paid or Cash received under Rs. 50. Notice for withdrawal of fixed deposits may be given when lodged with the Bank or at any subsequent period. It is required always to be in writing.

DISCOUNT.

On Private Bills at 3 months or under..... 7 per cent.

On do. above 3 do. and not exceeding 4 months..... 8 per cent.

N. B.—Rebate, on Bills taken up before maturity, allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities..... 6 per cent.

On other Securities..... 9 do

N. B.—Interest is charged on two-thirds of the extent of each Cash Credit granted, whether available of or not.

EXCHANGE.

Bills on England at 6 months' sight..	2s.	0 3/4d.	per Rupee
Do 3 do do ..	2s.	0 1/4d.	"
Do 2 do do ..	2s.	0 3/4d.	"
Do 30 days' sight.....	2s.	0 1/4d.	"
Do sight.....	2s.	0 5/8d.	"

N. B. A Fee of one Rupee is charged on each set of Bills granted on Mail-days, after 12 o'clock.

COMMISSION.

On purchase or sale of Government & other Securities..... ½ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London, payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

SELECTION.

WHY ARE GROG-SHOPS LICENSED?

There are it is believed not less than 700 or 800 licensed grog-shops in Bombay, the keepers of which are active, efficient agents for the spread of intemperance. Their success in business is in proportion to the amount of patronage which they can secure; hence they are led by interest to do all in their power to promote drinking habits among those around them. How to present temptations to drink in the most attractive manner is their daily study.

That these grog-shops exert a most demoralizing influence upon the community,—that they generate poverty, degradation and crime is universally admitted. Why then is the open and formal sanction of Government given to these shops? Why does it *legalize* a business which is fruitful only of evil;—a business which is confessedly hostile to the welfare of the community?

Are these grog-shops licensed out of deference of the wishes of the majority of the native population? No. The Hindu and Mohammadan population of India generally regard the traffic in intoxication drinks as unlawful and wicked; and it is felt that those who can engage in it must be lost to virtue and to shame. In their view, the keeper of a grog-shop is one of the most depraved and debased specimens of humanity,—a fit associate for keepers of brothels, profligates and thieves.

Are the grog-shops then licensed with a view to revenue? Such is not the avowed object of Government. But, by the great majority of respectable natives, "the whole license system is regarded as a cruel, heartless device for extracting money from the people. It is felt that the Government, in its short-sighted desire for gain, is willing to open the flood gates of crime and ruin, if it can only derive a revenue therefrom." The opinion that the revenue is the grand motive for sustaining the license system extensively prevails also among Europeans and even among the servants of government. In proof of these statements, pages might be filled with quotation from the English and the vernacular press.

What then is the avowed object of Government in licensing the grog-shops? In reply to the Bombay Memorial on the spread of Intemperance, Government stated (October 1851.) that "their object is not to obtain a revenue from the sale of intoxicating liquors and drugs, *but to repress their use as much as possible.*" This is an explicit acknowledgment that the influence of these things is pernicious, else why should Government seek "to repress their use?" Grog-shops and opium shops are then an admitted evil,—an evil with which the license system professes to grapple. It does not attempt wholly to eradicate the evil, but it seeks to regulate, and "*as far as possible*" to *repress* it. It is maintained that the object in view is not gain, but the repression of the traffic, and such is the ground which the apologists of the license system generally assume.

The effort to repress grog-shops and intemperance by means of the license system has, however, in India at least, signally failed. Since the introduction of English rule with its license system, grog-shops have increased an hundred fold, and intemperance, with all its attendant moral and physical ills, is coming in like a flood among the native population. The Bombay Memorial on the spread of Intemperance, which was signed by a large number of the leading merchants, many influential natives and by seventeen chaplains and missionaries declares that "previous to the establishment of English rule, the Marathi country was inhabited by a comparatively temperate people; but since then, intemperance has increased at an alarming rate, and is still rapidly increasing. Liquor-shops are yearly being opened where formerly none existed, &c." The Memorial of the Sirdars and Native Gentry of Poona also states that "the number of liquor shops is rapidly augmenting." And the same is true of other parts of India. The Calcutta *Englishman*, speaking of Bengal, recently, said;—

"There is not a greater reproach to the British Government than the deterioration which the public morals have undergone under its sway from this cause. To the object of increasing the revenue, all other considerations have been systematically sacrificed * * * * * Under the Mohammadan Government, dealing in strong drink was an offence promptly and severely punished; under the English, the sale is every where encouraged."

The *Hindu Intelligencer* confirms this view, saying:—

"Of all the vices which Europeans have brought with them to this country, intemperance in drinking is perhaps the worst. A few years ago the use of wine was considered by the Hindus in general as disreputable, and pernicious to all temporal and religious interests." But *now* drunkenness prevails not merely in the large towns, "It has spread into the interior; and there is scarcely a single village that has not its grog-shop. * * * Distilleries and *licensed* establishments for the sale of pernicious and inflammatory spirits are to be every where met with. They are yearly being multiplied," &c.

Similar testimony in abundance might be adduced from all parts of India and Ceylon, showing that the effort to arrest the progress of intemperance by means of the license system has been a complete failure.

The license system in India is then powerless for good. But its influence for evil is mighty. It has done much to remove the disgrace attached to the use of intoxicating drinks; and by throwing the sanction of Government over the keepers of grog-shops, it has enabled them on all sides to spread out temptations to intemperance in spite of the wishes of the people. As we have shown on previous occasions, a very general and decided feeling of opposition to the introduction of these shops has existed throughout the Marathi country and, probably in a somewhat less degree, throughout India. "The traffic is by the more respectable classess, regarded as infamous and pernicious; and the man who on his own responsibility, without any Government sanction, should commence setting up grog-shops in the quiet villages, would arouse the indignation of the people and be treated as a public enemy. But the contractor, in virtue of his connection with Government, appears among them as an authorized functionary; his business, accured though it be, is sanctioned by the highest authority, so that to contend with him is to contend with Government. Thus all hope of successful resistance is taken away; the people are compelled to tolerate the hateful, blighting nuisance and to see a flood of intemperance pour over the land. The contractor, who is often a stranger in the district, makes the most of his contract, resorting to every expedient to increase the sale of intoxicating drinks, and caring but little for the odium which he has to encounter. This indeed is for the most part transferred to the Government, which, as is supposed, upholds the traffic for the sake of revenue. Thus grog-shops are multiplied and the work of demoralization goes on apace. And thus it is that the license system, instead of checking, increases the evil. It invests the retail traffic with a degree of respectability which it could not otherwise possess. It stamps the public approval upon that which would otherwise be infamous, and encourages the grog-seller to persevere in a business which, but for this, he might be compelled to abandon.

The views just expressed are those which the Hindu and Mohammadan population of India, with the exception of the lowest and most degraded classes, almost universally entertain. To these views the Native Press freely and constantly gives utterance. And that these views are correct is the avowed opinion of very many Europeans who have had the best means of judging and who feel the deepest interest in the welfare of the people. The *Calcutta Review* for September 1852, says:—

Amongst the evils which the Government ought to remove is one which it has itself originated. * * * We refer to the Abkari or Excise system, which we regard as one of the greatest evils that a well meaning but misjudging Government ever inflicted upon a people. In its practical operation it is a grand encourager of drunkenness, &c.

The Calcutta Missionary Conference in their recent Memorail to Parliament after declaring that all measures whereby revenue is raised to the detriment of public morals are a violation of the highest duty of Government, say of the license system:—

Your Petitioners fear that on enquiry it will be found, that the Abkaree system for the Regulation of the sale of wines, spirits and drugs, has in practical operation tended to foster among a people whose highest commendation was temperance, a ruinous taste for ardent spirits and destructive drugs, by the efforts made to establish licensed new depots for them, in places where the use of such things was little, or not at all known before; and your Petitioners therefore pray that your Honorable House will inquire into the matter, with a view to the Abkaree system proving a check rather than an encouragement to the use of intoxicating drugs and spirits.

The Missionaries of Western India, in their Memorial to Parliament, declare that they "contemplate with exceeding alarm, the state of intemperance among the Natives of Western India; it being an undoubted and most melancholy fact, that intemperance has greatly increased for years past, and is still rapidly increasing." Having further expressed their "apprehension, that unless recourse be had to some far more potent check than any now in operation, the most frightful demoralization and degradation are in consequence inevitable throughout a large portion of the Native Community," they add;—

That your Petitioners are convinced that the licensing system at present in operation tends to the increase of the fearful evil of intemperance, especially because it removes in the estimation of the Natives the stigma of disgrace which the Native Governments and the Natives generally have hitherto attached to it. Although your Honorable House may hardly be prepared for the fact, a Government tax on liquor conveys to the Native mind the idea rather of patronage than of toleration: and, in country districts at least, the farming system has been widely interpreted as affixing the high sanction of Government to this degrading and ruinous vice.

That your Petitioners submit that an early application of some efficient remedy for this rapidly extending evil is exceedingly desirable; and that the Natives themselves so earnestly desire it that a recurrence to the practice of the Native Governments, which applied stringent restrictive measures to the use of intoxicating drinks, would receive the hearty approval of the more respectable classes of the Native community.

The correctness of these views has been extensively maintained both by the English and the Vernacular Press. We confine ourselves however to the following extract from one of the Calcutta papers:—

We believe the system of licensing shops for the sale of spirituous liquors was introduced with the view of alleviating the evils of intemperance, by diminishing the number of shops, and securing the people against the adulteration of the liquors sold. As to its effects in regard to the latter object, we have no means of judging, but as to the former object, we believe there are abundant facts to show that the result has been diametrically opposite to what was anticipated. The number of liquor shops has increased with amazing rapidity since the licensing system was introduced and is now vastly greater than there is any reason to believe it would have been had the system never been adopted.

While men are commissioned by Government to open grog-shops they will do it with comparatively little compunction or shame. Their business is legalized; it may result in the demoralization and ruin of multitudes, still theirs is a *lawful* calling. In the language of the Bombay Memorial, "Their reply to all appeals and remonstrance is, '*Go to the Sirkár. We have got the Sirkár's hukum. The Sirkár gets the profits; we are the servants of the Sirkár.*" Thus, as it shares in the gains of their pernicious traffic, "they roll over upon Government the whole responsibility, and a large share too of the odium connected therewith."

The fact that the grog shops exist under the full sanction of Government has also a most pernicious influence upon those by whom they are frequented. Go and point out to these wretches their folly in thus wasting their money and destroying their health and character by strong drink, and their reply in substance will be, 'strong drink is very useful; and Government knows it. Has it not given a *hukum* for opening these shops? And does it not know what is best? Do you think it would grant licenses for the sale of strong drink if what you tell us were true? Go, convince the Government, and then we will listen to what you say." And yet we are told that the object of the license system is to *repress* the use of intoxicating liquors and drugs "as much as possible!" A strange way certainly to accomplish the object! No wonder that it has so signally failed.

But the apologists of the license system tell us that, in the present state of society, it is impossible *wholly* to suppress the traffic in intoxicating drinks; that were all licenses withheld spirits would nevertheless be sold clandestinely, and that the result would be still more demoralizing;

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consequently that it is wise in Government to legalize the traffic and to derive a revenue from the grog-shops. The falsity of this view, at least in reference to India, we have already shown. And we might still further ask,—Since, in the present state of society, it is impossible wholly to suppress licentiousness, gambling, theft, bribery, murder, &c., why should not Government endeavour to regulate these crimes and by sanctioning them, under certain restrictions, repress them "*as much as possible?*"

We do not suppose that any effort of Government to suppress grog-shops and opium shops would wholly prevent intemperance. But respectable men would not engage in a business which would then be unlawful and disreputable. Temptations to intemperance would be removed from public view to dark and secret places in which decent people would be slow to enter. These dens of corruption would be associated with infamy, and those frequenting them would be already culprits in their own estimation. Admit that were all licenses withheld, there would in despite of Government be considerable secret drinking in a few of the large towns; still in the words of the Bombay Memorial;—

The adoption of stringent measures on the part of Government for the suppression of distilleries and liquor-shops would strengthen the hands of the friends of order and virtue; it would take from the dealer his sole defence; it would stamp the traffic as pernicious, unlawful and disreputable. Thus even should the measures adopted not prove wholly successful, a deep and salutary impression would be made upon the public mind. The Government would stand forth as the friend of virtue, the friend and protector of its subjects. And thus it would establish an additional claim on their confidence and affection.

Grog-shops are a public nuisance. Their establishment in any neighbourhood tends to diminish the value of property; they are an annoyance to the peaceable inhabitants; and they invariably prove to be sources of dissipation, poverty and crime. Against such evils, society should be protected. The injuries which gamblers, counterfeiters and thieves inflict upon the community are light compared with those which flow from the grog-shops. For Government to *legalize* these fountains of evil and to allow them to be planted by hundreds in the great cities and throughout the land is a most unwise and short-sighted policy; nay, more, it is a positive *wrong*. Besides, the connection with the grog-shops brings odium and disgrace upon the Government. The money which it receives for licenses is regarded by the people, if not as the price of blood, yet certainly as the fruits of a guilty participation with iniquity. On this subject the Bombay Memorialists said with truth:—

The existence of these shops, under the sanction of the highest authority, is in the eyes of nearly all the more respectable classes of Natives, a great stain upon the character of the British Government. The Government is understood to share in the profits of these sources of misery and demoralization; and to the people generally, it appears that for the sake of the revenue derived from this source, it is content to witness the wide-spread ruin of its subjects. The people can see no reason for the toleration of these shops except that they yield an income, &c. &c.

In adopting the license system Government may have been actuated by a most sincere and benevolent desire to check the use of intoxicating drinks. But, however it may be in other countries, the plan is wholly unsuited to India. Here it has proved worse than a failure. By legalizing the grog-shops; by extending to them the sanction and the protection of Government; it gives them a new respectability and breaks down the barriers to the spread of intemperance. It disgraces the Government in the eyes of the people. In many ways, it is a fearful evil in the land. Let Indian statesmen and philanthropists give that attention to this subject which its importance demands. Let them consider the peculiar circumstances of the country in reference to this subject. And, in accordance with the wishes of the vast majority of the people, let the restrictive measures of former Governments be reverted to, as far as possible. In other words, let the Maine Law be adopted and vigorously enforced. Nearly all the more respectable Hindus and Mohammadans would hail such a measure with delight; and it is plain that nothing else can stay the devouring flood of intemperance which is coming in upon the land.—*Bombay Temperance Repository for October* 1853.

POST OFFICE NOTICE.

OVERLAND MAIL,

Via Marseilles, and Southampton.

The OVERLAND MAIL, *via* Marseilles and *via* Southampton, will be closed on MONDAY the 14th instant, at 1 o'clock P. M. *precisely.*

An AFTER-PACKET will be kept open, for Bearing Letters only, until 3 o'clock P. M., on the usual terms.

Bombay, General Post Office, 2nd November, 1853.

W. BLOWERS, Deputy Post Master General.

TO CORRESPONDENTS.

We are sorry to say that Mr. Findlay's letter arrived too late for this issue.

The Bombay Guardian

FRIDAY, NOVEMBER 11, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

We return our thanks to Mr. Sorabjee Jamsetjee Jejeebhoy, for a copy of his work entitled "Rahe Parsa, or a Guide to the Religious." The question 'are we justified in killing animals,' is largely discussed in this octavo of 400 pages, which exhibits translations from seven languages, and discourses in almost as many. We hope to notice it more at length on a future occasion.

We have omitted hitherto to acknowledge receipt of a copy of Mr. Buckingham's "Plan for the Future Government of India." Appended to this is a Biographical Sketch of James Silk Buckingham, from "Lives of the Illustrious." In this sketch he is spoken of as "the man before his time," with whom others cannot keep pace; one who anticipates the public perception and whose views are ultimately adopted by mankind. What more can we say? For the present let it suffice.

THE DUTY OF THE PRESS.—The duty of the periodical press may be over-estimated, as well as under-estimated. The Editors of Newspapers are neither Judges nor Magistrates; their duty is "to hold up the mirror" to the public, and induce them by persuasion to correct what is wrong, and perhaps help them in adjusting a stray lock now and then. This is all we aim at. Notwithstanding this our modesty, the *Times* on Monday last raised us to the Bench, but what particular district has been assigned as the sphere of our agency, we have not yet learnt, further than that it is not Bombay. Sir William Yardley and Sir Charles Jackson may therefore feel quite at ease, we are not going to step into their shoes. As private individuals giving expression to our sentiments as they arise, and representing in our pages the ever varying phases of public affairs and opinions, we claim no judicial authority; when we do get comfortably settled in our new berth, whether it be in Utopia or in whatever other region, the *Times* may rest assured we shall reserve our opinion on the cases that come before us, till we have heard the *whole* of the evidence. We shall also, in imitation of Judges at home, do all we can to prevent the publication, as was done by the *Times*, of a *part* of the evidence, before all the depositions are taken, and thus obviate premature conclusions.

THE LONDON CITY MISSION.—We proceed to redeem the pledge we gave some weeks ago, by noticing the proceedings of the London City Mission. The interest taken in this Society by the readers of the *Guardian* has been proved by the pecuniary aid which not a few have, through us, extended to the Mission. That aid, we trust, is but an earnest of what is to come. The Society requires only to be well understood, to call forth the fullest sympathy of the Christian public. We are, indeed, very far from agreeing with the Earl of Carlisle, who, in an otherwise very admirable speech at one of the "May meetings," argued for delay in our foreign Missionary operations until we had fully met the spiritual necessities of home. We hold, for reasons manifold, that our sympathies for the heathen abroad, and the nominally Christian but really heathen at home, should be simultaneous; and in point of fact, we find that they who are most zealous on behalf of the former are the first to respond to any appeal on behalf of the latter class,—while we have had too much reason to stand in doubt of the reality of that concern for the salvation of Englishmen which turns away with freezing indifference from the effort to rescue the souls of Hindus or Chinese. Let the Christian's heart be expansive as was that of his Divine Master;—"the field is the world."

"The Million-peopled city" is the striking name of a striking work (we speak from report, for we have not yet seen it) written by one of the secretaries of the London City Mission, and full of details fitted to awaken the deepest anxieties of the Christian heart regarding the metropolis of England. The poetically worded title is hardly significant enough; it would need to be plainly put as the "Millions-peopled city," for the population of London is already above two millions and a half, and is rapidly rising to three millions, and onward—for where is the assignable limit to its bulk? And where, too, is the assignable limit to the darkness and degradation of the thick-clustering masses who cower in "the dark shade of modern civilization," in this so-called, and justly called, "age of great cities"? Let the simple fact that nearly a million and a half in London are computed to attend no place of worship, be carefully pondered, and we shall not wonder at the manifold sickening details which we hear of the squalor, and vice, and savage ignorance, that exist even at the heart of modern civilization.

Nobly has the London City Mission begun its work—may it ever experience that blessing from on high which has hitherto accompanied its labours. It is a beautifully Catholic institution, and issupported with equal zeal by men of all Protestant evangelical denominations. *The object of the Society is to send the simple Gospel of Christ into every house and room in which the working-classes of London are congregated.* If the Society shall be blessed as it has been, ere ten years elapse it may have fully accomplished its great aim. At present the agents amount to 297—an increase of 27 during the past year. During the last nine years the number has increased three-fold—and the friends of the Society are earnestly calling for means to raise the present 300, as soon as possible, to 600. Each agent costs about £90 a year; the income last year did not quite amount to £27,000.

The agents of the Society found 14,486 families unprovided with the Holy Scriptures. This is very sad—but in 1838 the number was thrice as great. In addition to other labours, the agents paid last year 104,609 visits to the sick and dying—and, in perhaps the majority of instances, these were paid to parties who received no other Christian visitation.

Among objects of a more special character, the Report mentions the appointment of a Missionary to the Germans in London—another to the French—another to seamen—another for persons frequenting places of public amusement—another to the men (about 2,000 in all) who are employed in erecting the new Crystal Palace. More than a million and a half of tracts were distributed. One Missionary mentions that he received at his own house no fewer than 9,262 voluntary visits from felons and fallen women desirous to be reclaimed. If this be anything like a fair sample of the work carried on, it is a

most cheering token for the future, and should greatly encourage the friends of the Society to enlarge its means and efforts. The public mind was excited some time ago by the account of a meeting which Lord Shaftsbury held with professed thieves, when the all-important fact came into full prominence, that even the most degraded portions of the community are within the hopeful reach of Christian zeal; but the humble City Missionary, who receives ten thousand such visits in a year from the most abandoned men and women coming to ask whether, and how, restoration is possible for *them*, certainly occupies one of "the high places of the field" in the work assigned to the Church of Christ, and conveys to us one of the most animating announcements to work on in faith and hope, which we have ever received.—We quote the following brief statement of the work of the Mission during the year :—

"Number of persons admitted as communicants by their respective pastors, as the fruit of missionary effort, 616; which is an increase of 65 on the previous year. Shops closed on the Lord's day 112, precisely the same number as in the year before. Fallen women admitted to asylums, 148; restored to their parents, 77; and otherwise rescued from vice, 54; making a total of 279 persons of this abandoned class reclaimed, or 68 more than last year. Drunkards reclaimed from drunkenness, 494; being an increase, this year, of 110. Couples living in an unmarried state who have been persuaded to marry, 236; making 472 persons, or 66 more than were last reported. Families induced to commence family-prayer, 317; which is an increase of 17. Cases additional to those before referred to, in which decided outward reformation has occurred 837, which is an increase of 60; backsliders restored to Church communion 164, which is an increase of 7. In some 3,000, or 4 000 other cases, more or less evidence has been given of religious impressions made on the heart; but as it is impossible for man to determine in these latter cases what has been really accomplished, the Committee do not consider, it becoming in them to pretend to give exact numbers."

We find the Report alluding with much joy to the interest taken in the London City Mission by the Christian communities of Calcutta and Madras. In next Report we shall expect to see some notice taken of Bombay: would we were worthier of it! The aid we have given the London City Mission is exceedingly small, compared with that extended from the other Presidencies.

In both Calcutta and Madras there exists a City Mission, for purposes similar to those so admirably carried out in the institution we have been considering. It may be a new fact to most of our readers that there has been for a good many months a City Mission in Bombay, as yet, on a small scale, but in every way hopeful. At present we merely bespeak their sympathy and assistance: the details we hope, ere long, to lay before them and the public.

SABBATH MEDITATIONS. No. 1.—"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the way side." Matt. xiii. 19.

The word of the kingdom. What a word is this. The thwarted and oppressed ones of Italy, Austria, or France hear of England, a country where they may freely advocate the rights of man, and acquaint themselves with their own duties, may obtain light for their conscience and reflect it to the consciences of others unforbidden, and they say 'this is a good word; let me away to that kingdom.' So the word that tells of the unoccupied and luxuriant valley of the Mississipi seems a good word to the famishing Irish and the cold-pinched Norwegian. The Chinese rejoice to hear of California. The tidings from Australia have a charm to the English. Shortly after the discovery of America, word came to Spain of a certain fountain whose waters gave immortality to him that drank; and a number of young men, intoxicated by the mere report, hastened to the Western world, and plunging wildly into the savannahs and pathless forests of Florida and Alabama, perished miserably. Yet there was and there is a kingdom. the report of which is that eye hath not seen, ear hath not heard, nay heart hath not conceived anything comparable to its excellency and its glory. What the refugee finds in England is much, but what he fails to find is more. A fertile soil, light taxation, social independence, make glad the far West to the weary emigrant; but he finds still a void in his heart. He discovers that he has need of a better kingdom. In fact, the fountain of immortality is necessary to render a kingdom permanently attractive and perennially satisfying. We want a kingdom where the roses shall not fade from the cheeks of the objects of our love, where hideous decay shall never have access in any form, where love shall be the easy and spontaneous breath of the heart, where pride, wrath, and malice, shall be known only in dim remembrance, and where the only change shall be from beauty to more beauty, from fulness of joy to a greater fulness, from glory to a more transcending glory. We are mighty in aspiration; we desire all this; and we will not be satisfied without it. Well, the flight of our aspiration is not beyond the flight of God's love. There is such a kingdom. The word concerning it is gone into all the world. Its pearly gates stand open; and whether they look from the East or from the West, from the North or from the South, men may behold its beauty, its glory, its sufficiency. Its pilgrim-hunters are abroad saying unto men, 'Pray, do not die; come, drink of the water of life and be immortally wedded to God's own glory and to God's own felicity; in this kingdom all are monarchs, and all serve one another in love. Let me bring thee thither.'

What a wonderful word is this! Have you heard it, reader? the word of a kingdom where they wish you to be king; and where they guarantee unto you an immortality of energy, delight and purity. You must have heard of it; but have you caught it in your understanding, and grasped it in your faith? Those young men who lost their hopes and their lives in the wilds of the New world, had often in their own land heard the word of the kingdom; but they understood it not; and turning their backs on truth, followed a dream to their own destruction. Is it thus with you?

'Heareth—and understandeth it not.' It is a word that may be understood. Were it unintelligible, it would not be a revelation. It is a great mistake in any author to publish words that cannot be understood by those for whom he writes. Man may commit this error; God erreth not. His word is for all; and it may be understood by all. But not without effort; not without patience; not without prayer. It is not good for the hand to get every thing without effort; and the understanding sickens if it is not exercised. This is the price which God demands for the word of his kingdom; attention, understanding; but when you have in this way gotten the word, you find that as Joseph caused his brothers' money to be hidden again in their sacks, you have your outlay restored to you in the augmented power of your understanding.

Not only may it be understood; it must be understood. You are responsible to understand it. It is impiety not to do so. The understanding here waits upon the will,—the will to know and the will to obey. He that willeth to do the will of God, shall know. If any man lack wisdom, let him ask of God. It is given to you, says Christ, (to you who seek,) to know the mysteries of the kingdom of heaven. Is your understanding at the service of your most paltry interest, of your pettiest caprice, and shall it not be exerted to ascertain the purport of the oracles of God? Tell me, reader, how large a proportion of the labors of your understanding is given to the words of your Creator?

'If any understandeth not, then cometh the wicked one, and catcheth away that which was sown.' It is not to lessen, but to increase the sense of guilt that the Bible makes known the presence of evil spirits in this world influencing the mind of man for evil. For they can do nothing without the mind's own consent. They have no access unless we unbar the door. We are taught to perceive Satan in every sin, in order that we may see the magnitude and loathsomeness of every sin. What an idea of man's apostasy does it afford us to view him as taking that most wondrous piece of divine workmanship, the human mind, and surrendering it to be played upon, at pleasure, by the prince of this world. They who dislike the doctrine of Satanic agency, dislike the Bible account of human guilt. It is very important for Satan to make himself disbelieved in; he has then full sweep through all the avenues of the soul. It is of vast importance for one who has heard the word of the kingdom, to have in mind that there is a mighty one ready to precipitate himself upon that word and bear it away in triumph. Let him beware of mental sluggishness, of an opiate administered by a cunning foe, who will take advantage of his slumber to purloin the word of life. How cheaply does Satan buy this word away from multitudes. What puerilities are admitted to the mind, though their entrance is known to be the signal for its departure. Oh! thou much-outraged word of the kingdom, wandering beggar-like, from door to door; will none detain thee? He that lets thee go will meet thee again; thou wilt judge him at the last day.

THE DISTINCTION BETWEEN THE NATURAL AND SUPERNATURAL.—There is no word of more common occurrence than the word natural, and none to which men attach more indefinite ideas. Every one thinks he knows what is meant by natural, but no one can define its meaning, without using others words as ambiguous as that he is attempting to explain. If the natural be said to be that which is common, what ordinarily meet with in any given circumstances, then it is plain that we cannot, from such a definition, determine what is natural, and what is supernatural. Natural things are often very uncommon, as the freezing of water within the tropics, and of mercury in the temperate zones, but both, in given circumstances, take place in a perfectly natural way, as every chemical lecturer can shew. Again we call that natural the circumstances of whose production we can command, or take advantage of, for the production of certain definite effects. It is quite also within the range of the natural that a man in Japan should converse with a man in London, through means of an electric wire, though the thing has never yet been done, and though the idea of such a thing taking place is sufficiently strange. By experience we learn that in given circumstances such and such things always, or generally, take place, though how or why we cannot tell; these we call natural. Antecedently it is as strange, or perhaps even more so, that by vibrations produced in the air, through efforts made by the lungs, throat, tongue, and lips of one human being, ideas should be conveyed to another, as that they should be conveyed along electric wires. We call both natural, but a few centuries back the latter would have been considered supernatural. This gives rise to the surmise that there is no difference betweeen the natural and supernatural, but that we know how the former is produced, and not the attter; and that a higher knowledge would perhaps lead us to consider nothing supernatural at all. This, however, would be an error

on the other hand. There can be little doubt but that the Creator has set limits to the powers of every particular class of beings, and that humanity, especially in the present state, has also its limits. Say that an elephant has the strength for carrying a burden of twenty men, or of four houses, then that which is natural in this respect to an elephant, would be supernatural to a horse, and what is natural to a horse would be supernatural to a man. Let it be granted that there are beings superior to man, such as the angels and devils the Scriptures reveal, then we must suppose that they too have powers conferred on them by the Creator, which they exercise within certain limits. These limits we suppose to surpass far those which bound the powers of man, and, therefore they, while acting strictly within the limits of the powers given them, may produce effects, which to us appear supernatural. A man near a post of wood, which has lost its balance, sees it begin to descend, and puts forth his hand, and thus prevents the attraction of the earth bringing it to the ground, which, if left alone, it naturally would have done; but as all this takes place according to the power men usually exhibit, we wonder nothing at it, and call the stoppage of its fall natural. Suppose, however, we were standing near the leaning tower of Pisa, and after seeing it begin to move still farther to the one side, and continue doing so till its centre of gravity remained unsupported, then suddenly behold it stop short, without any apparent cause, we should call this interference with gravitation supernatural, though for any thing we knew, the cause of the stoppage of its downward course might be the exertion simply of the natura powers of one of those angels, "that excel in strength."

The distinction between the natural and supernatural then does not lie in the one being according to, and the other contrary to, the laws of nature, but in the latter requiring the intervention of a superior power. Properly speaking, every time an ant lifts its diminutive foot, it counteracts the law of gravitation. That action of the ant, the springing of a mine by the force of gunpowder, the eruption of a volcano, and the elevation of a continent from the depths of the ocean, are all the very same in kind: they exhibit the exertion of a power acting contrary to the law of gravitation, and capable not only of suspending it, but forcing certain portions of matter to move in a contrary direction. No one thinks however for a moment of calling these suspensions, or counteractions of the power of gravity supernatural, because he either sees, or fancies material causes capable of producing them. The distinction between the natural and supernatural would seem then to be in this, that we call that natural which can be produced by chemical and mechanical causes acting alone, or aided by the ordinary powers of the animated creatures of our globe, with the concurrence of the ordinary Providence of God. Every exertion of power beyond this we call supernatural, however great or however small it may be. In this sense it would be supernatural for a cannon ball to rise from the ground without any visible cause, and ascend into the air, and disappear among the clouds, yet who can say that such a thing might not be effected by the natural power of some spiritual agent, whose body, if he had a body, was incapable of reflecting the light, and so rare as to transmit light without any apparent diminution of its intensity. Here it is not the progress of the ball that makes us call in the supernatural to explain the phenomenon, for the same thing takes place every time an artilleryman fires a loaded gun; it is want of sensible agency. With all due reverence, as we on a former occasion noticed, we would not scruple to apply this reasoning to the working of the Almighty himself. If there be such things as laws of nature, they are merely the rules that God has laid down; and we confess we are not able to conceive that it is easier to act in opposition to those laws than in accordance with them. If Divine wisdom sees that on some occasions it is fitting to re-animate a dead body, how can it be proved that this requires to be done in opposition to the laws of nature, while in accordance with those laws the lifeless articles of nourishment we every day consume, by his providential operation, become living parts of an animated substance. God works in both cases, we cannot tell how he works in either. Then it is no small presumption to say in one case he keeps, and in the other breaks, a law. The supernatural embraces a separate department of creation, that is all we know, comprehending extraordinary actings of God and of spiritual beings, good and bad. It is grossly illogical surely then to say that the putting forth of these powers with which merely spiritual beings are endowed, is a violation of the laws of nature, while the exertion of the powers of material, and partly material and partly spiritual beings, is in accordance with them. With the natural, which embraces the operations of animated terrestrial beings and of inanimate matter, we become acquainted by experience and testimony, and with the spiritual by reason and faith. It is the high prerogative of man that he is capable of forming an idea of the supernatural; of the natural the brutes can form conceptions as well as men. They gain a knowledge to a certain extent of the laws of nature. The cows sees the green corn on the other side of the fence, and judges from former experience that by leaping the hedge, she will able to gratify her appetite, and satisfy her hunger; but she never rises from nature to nature's God. This is the prerogative of man, though if we are to believe certain philosophers she is in better condition than her Lord. If there be no spiritual being, and no God, Nature or Chance, or whatever else is to take the place of Deity in ordering the affairs of the world, has dealt more liberally with brutes than with men, in saving them from all dread or hope of a hereafter.

CORRESPONDENCE.

TO THE EDITORS OF THE BOMBAY GUARDIAN.

SIRS,—I beg you will do me the favor to publish the following letter addressed to the Editor of the *Times* in your columns. H. R.

MORMONISM IN MINIATURE, OR A FAC-SIMILE OF CONFUSION CONFOUNDED.

TO THE EDITOR OF THE BOMBAY TIMES.

SIR,—In your able journal of the 27th instant is a letter from the pen of Mr. Findlay, it needs no comment. I have previously told you, that you have only to give out rope enough, and Mormonism would do the needful for itself. Now, you "tinpots" and "pewter dishes" keep still: you are a great annoyance, if a person only begin to provide a morsel you fancy a requisition is out for a licence to clatter? Well, Mr. F., after commanding an audience, I now beg to pay attention to your fertile production, and no doubt I will be found adequate to respond to your imperious *wind*!

You say, *we* have seen this H. R. affixed to similar *ravings &c.* Yes, and D. V., you will see me again. By such an acknowledgement you imply, that that is all you know about the lunatic! Now, Mr. F., to be candid, could not you have said a *little* more? However, as you appear to be afflicted with a bad enemy, I shall lend you a helping hand, as you particularly require it, and urge me to my defence; by so doing I may possibly do it in a manner that you have not bargained for. You have kept a long silence, and now, when you fancy the hour is at hand, like the cuckoo in the clock, you strut out to let people see, that you *alone* are the diviner and controller of the time. I have got your measure; you think to divert me from my business by setting me to defend my character &c. Nay Mr F., I shall keep your nose to the "grinding stone," and trust my veracity to take care of itself. You have got a particular method of making your way through a crowd; you have an eye cut like an auctioneer—you cannot see any one *yawn*, but *you* think he is bidding for your ware, and thus you go on deceiving yourself until the article is knocked down to yourself; but it counts, and a report is made, "that *so much* is got rid of!" Do you feel me at your wig Mr. F. as you have said "we have seen the ravings of H. R. in print"—why did not you add that you had had several personal interviews with this identical H. R. at his own house; that you conversed with him frequently sitting talking from two, four, and *six* hours at a stretch!—and not only with yourself, but with other converts, which you were pleased to bring with you to help you to laugh when you could not stand by argument. Now, I ask, "if I really am that "raving dabbler" which your Eminence has been pleased to discribe, you did cut yourself out into a sorry figure indeed, day after day casting so many precious pearls, and Mormon talents to such a piece of worthlessness! Ah! *fie* on you Mr. F., you know that I am the same in converse, as in print, "giving no quarter to an imposture." Have not I turned you inside out and shown *you* to your face that you were a wolf?—and that you were wrapped up, and in connection with the grossest delusion that ever o'erspread the earth? Have I not *proved* all this to you? Here is a sample that I shall cast into the shape of dialogue for better understanding.

You remember the last time you were at my house, you were in company with a man of the 78th Highlanders by name of D. C—p—ll, (that you did baptize that evening). I had often remonstrated with the man before, but you had so gulled the "*simpleton*" (for *that* expression I appeal to his Regiment) with the miraculous powers you would confer on him at Baptism. By the laying on of your *ungodly* hands on his head, that nothing could prevent him from making the trial; here it is word for word that passed *as* I washed my hand from the pollutions of the *pair* of you.

H. R.—"Well D— I see you are determined after all my remonstrances to become a *Mormon*?—and now let me fold up all, all which I have said on the subject that your expectations will all turn into moonshine and delusion. You will see that you are the same D. C. as before; you will see that Mr. F. is exactly what I have told you, that he has no power to *deal* out the Holy Ghost to *any one*."

D. C.—"Well, I *shall see*; there is nothing like a trial."

H. R.—"Now, Mr. F., let me tell you that you have *not* got any such a power, *and you know it*; and if you have, I beg to inform you that he is not a fit person to receive such an Holy personage; that he lives in open sin, he frequents the canteen; &c. &c. I have known him for 10 years."

D. C.—"Oh, I don't see, but a lamp can shine as bright in a canteen as in a church."

H. F.—"Oh! for my part, I don't see much harm in that. I take a glass myself."

H. R.—'But where's your mark of demarcation?'

H. F.—'Oh! *after* I shall have laid *my* hands on him, he will *then* know how far to go, he will know all things necessary to guide him in all things!"

H. R.—A *measure* to *know* how far to *sin*?—a monitor to tell you when you are going rather too far—*astonishing*? Now let me tell you both,—that if those things come to pass which has been here vouched for, then I will become a Mormon (of which I have no fear). I simply want you both to see the truth of *all* I have said, "that Mormonism is a vile hoax."

H. F.—Do you hear that D. C. Mr. R. will become a Mormon when he shall see such and such a change in you; so it behoves you to take care, you see much good may be done by your taking care.

H. R.—Halt there Mr. F., you are frightening, coaxing, and threatening him into it, why don't you leave him to the keeping of the *Ghost* which you are about to dub with him?—*that* is the tester that I am bartering for?"

Now, Mr. F., the *talking* part is now over, also all that you intended to do has been performed, no doubt you did swell yourself into a little big man when this dialogue was going on. It is *now* my turn to blow and strut, and that I can do with a bold and dauntless front, calling your audacious presumption to a strict account. Where are the miracles of D. C? Where is there *one* of your many presumptuous *raving* vauntings *now*? Where is the man himself? He has gone to the diggings to Australia! I asked why he did not go to the "Californian" diggins—and then he would be quite close to the "Salt Lake." What would he do when "the *gathering*" took place? Oh! I want *none* of their *Lake*, they have put the crook on me in earnest. Do see if the *fit* is on me Mr. F. This a kind of *raving* that you *cannot* gainsay, or stop. Again, now have you rewarded your benefactor Mr. D***s? Where is all that you promised him? He can play cricket &c. &c. just as before. Where's his child that the dupe gave over to your jugglery? Instead of calling in a Doctor, which he would have had sense to have done, if *you* had not so basely swindled him out of his senses! It is well for you that I am not a magistrate. You would find me making [illegible]

parallel case of *yours*, with another, that would hinder a man from jumping into a river, to save a drowning child? In the making away with life, there is but a slight shade of difference (if any), the *wilful* neglect of useing *lawful* means to save—or the making use of unlawful to destroy! I would advise the *Coroner* to keep his eye upon the track of Mormonism. You know I am not raving. Now do feel me moving amongst the bushes. It is to the country of the diggins you would be apt to go to with a proviso of 7 years! Again, where is Mr. B***n, another of your converts? that you infatuated to commit himself in so many ways *contrary* to the rules of nature and common sense. Has he not along with all other things deserted his wife and children, and an honorable employment? But, I suppose, that the same *creed* that to erates the keeping spiritual wives, sanctions also the running away from *lawful* ones?" Do you feel me at your wig Mr. F? Is not everything you meddle with of a piece? Still you have got the face to justify yourself in a public print, a privilege that none ought to enjoy but honorable and honest men?

But to return to your letter. You say "*we* first accuse H. R. of misquotations, garbled sentences, &c." *Yes*, you have dared to *accuse* me, and condemn me—but why did not you *convict* me by making the *true* quotation?—Again you go on about my want of "*courtesy* and honor." What has that got to do with the facts of the matter. "When a house is on fire it is *water* we must look out for"—then we shall attend to the courtesy part of the performance after. Do you feel me drawing the veil off the face of your banian? It would be a false delicacy to let off a thief in a church, simply because it *might* disturb the audience. Again you say Mr. W. gives the *emphatic lie* to the story. Does not that justify me in my last expression to that gentlemen, *i e* "that he was *fit* to travel." No, Mr., F., you quite have mistaken your man if you think I write simply for the pleasure of blackening paper, or that I jump into a mud hole just to shew my dexterity in scrambling out again when you shall be pleased to say I had got enough. Do you feel me at your wig? Now, Mr. F., you know my residence,—you are at liberty to come or any of your kind, and you will find me as usual—"courteous" and even *polite* to your *person*—but your "doctrine and covenants," your "times and your seasons" you will find me as usual always ready with a revelation concerning them. I am prepared to meet you upon any public platform to confute and prove Mormonism to be a delusion, and you to be a pedlar in the *ware* of "Joe" the juggler. I must own Mr. F. that this is rather close shaving! However, you must allow me, permit me, to allow you to ask my pardon.—Thus I go raving along, proving Mormonism to be the "tissue of a tissue," the shadow of a shade. You know that you have worn out all patience and language, you *know* that quoting Scripture to a Mormonite amounts to about the same thing as "reading the riot act" to a swarm of bees! That common sense language hops off your ear, like hail stones from the *gnomon* of a dial plate. You have heard of the ingenuity of Hogarth, but when ever did you see him describe a figure of phantoms like the gathering you have heard of the work of Father Murphy in laying the Ghosts in the bog of Allen in the year of '98; but you have heard how the *goat* of St. Patrick crossed the Shannon from Roscomon to Athlone, and how the saint built seven churches on the spot to mark the place where the goat fell down with his baggage! I mention those things for you to compare them, to see if you can find anything to match with the raving Mountebankism of Mormonism, (there is the key to my ravings). Mormonism is like a *waterism* in a desert, it *recedes* at your approach, and still diverts you on after the delusion, until instinct and fatigue compel you to desist? Now I shall close with one of my side views and give you a miniature of Mormonism. "Fancy you see a crowd of colours on their way to a fair, all at once up starts a rocket, its glare calls their attention and compels them to gaze and take serious notice, up, up, up it goes and roars and blazes as though it was going to arouse and enlighten a slumbering universe! Strange conceptions fill their brain, when behold you, all at once they see an arrest (by a well known law that it had *pretended* not to be under) their thoughts are all *suddenly* reversed as the thing takes this sudden turn and *brought back*, descending through a cloud of smoke and stench of its own creating, then with awe the wondering crowd draw near looking on the *thing* that ascended and descended, there it lays quiet as a church mouse, and now comes the climax of wondering how it was possible such a thing could create such wonderful astonishment; they look and look and rub their eyes but nothing is left to view but a "hollow dirty stinking *tube* that the most ignorant *can see through* from stem to stern! Still they remain bewildered as before, when in pops "Joseph," and slips behind the curtain of their ignorance, and by the aid of "*thumbing*" begins to describe the properties of the cause of the phenomenh! He says—Gentlemen, you see the instrument before you is termed a hyroglyphic cylinder! the life part is a composition (that I can renew at pleasure) it is made up of curious and various parts of a combination of sulphate of zinc, oxyde of acetous acid, nitrate of sulphur with a concentration of oxydated alloyed bronze, carbon, nitrogen, oxygen gas, &c. &c. These words being regular neckbreakers, the crowd are now confounded. "Joseph" gives the nod, when in pops a "Rigdon" and declares it to be a god, that fell from Jupiter! The news spreads far and wide, so many witnesses. "Hyrum" is there, ready to swear rings mind him, there can be no mistake, there is but one alternative—they believe! fall down! and worship it!

Mr. F. may argue that this is rather too strong, none could be so incredulous. Do you remember what happened on the island of "Mileta," (Acts, xxviii) when St. Paul, after the shipwreck, stood at the fire and a viper laid hold on his hand, they had no *doubt* but he was a *murderer*. But when they saw no harm come on Paul, they *changed* their minds and said he was a God. Now if Paul had been a "*knave*" he could have seized the lucky moment and have freed himself from his persecutors and have become the God of the people. Oh! I had *nearly* let this slip, Mr. F. goes on in his fertile production, to say with much apparent sanctity and reverence "what hath not infidel writers said against our good Old Bible." Yes, but which Bible do you mean? The Mormon Bible or the *Protestant* Bible! If the latter, we beg to inform you, that none can gainsay *it*—it is still there a stumbling block to point *them* out to me, so as I may *know* them, only for *it, you* might have passed *my* observation! And let me add, *when* you shall hear that *we* have given an equal credence to the Bible of "Joe Smith," *then* you may expect the same reverence. By the time you have picked your teeth with this, I shall have another seasonable dish fit for the palate of any "Salt Lake Teizel."

You will never be able to divert the "stone of Joseph" from its native haunts. It is of Bison breed, it has got loose from Navoo—and off it is gone to the rocky mountains!

I have not begun with your discrepancies yet—such as "there were no true ministers of religion for *these* last 1700 years—not until the time that Joseph found "the patee" Still you facetiously tell us that Joseph had a pious mother! Who taught her! and who taught her teacher, and how could the world stand for a single moment without faith, it would have been destroyed as a nuisance out of the universe? When you were gulling me about the gathering to the Lake, you would not believe that there was a single word in Scripture to gainsay it, until I drew the scum of your eyes by reading to you Matt. xiii. v. 36—43 inclusive, you know that I opened your eyes to see that the gathering at the "Lake was one of those bundles that are to be burned!" For the present I wish you good bye, but not God speed.

H. R.

28th October, 1853.

WEEKLY EPITOME OF NEWS.

FRIDAY,—NOVEMBER 4.

—— It is an honorable peculiarity of the American confederation that it produces rivalry without hostility, and engenders in each citizen two patriotisms, one for his country and one for his state. The American papers teem with evidences of this. The latter part of the following extract affords rather an amusing illustration:—"California, in five years has became a great State, with a population of 300,000. Her mines are yielding at the rate of 100,000,000 dollars a year, are increasing, and appear to be inexhaustible. The commerce of San Francisco rivals that of our largest Atlantic cities. From Jan. to May 30, 1853, there entered 487 vessels of 249,033 tons, and cleared 755 vessels, of 272,245 tons. Governor Bigler reports that there is a capital of 198,522,568 dols, employed in agriculture, real estate, and improvements; and, comparing her with other States he says:—'In horses she is in advance of fifteen of the States; in mules, of twenty-six. States; milch cows, of twelve States; in work oxen of eight; value of live stock, of twenty States; barley, only equalled by New York; potatoes, next to New York, and more than one-half of all produced in the Union; wheat greater than ten of the States; oats, three-fourths of the other States; hay exceeding nine of the States; mining, without a parallel; fruits, exceeding all the States in variety, and one half of them in quantity produced.'"

—— The voyage from New York to San Francisco, via Nicaragua has been performed in 22 days.

—— Our readers will perhaps remember a Mr. Gibson, Capt. of an American yacht, who some time ago escaped from the dungeons of the Dutch in Java. To refresh their memory, we give the following from the *Bangalore Herald*:—"Captain Gibson having established with a native prince in the interior of the country, communications which excited the jealousy of the Dutch authorities, the latter awaited a favorable opportunity of bringing him within reach of the law. The American having despatched one of his officers with a letter to the prince in question, he was waylaid and seized, and the communication secured. What it's contents really were seem never to have been made public, but a hostile construction was placed on them, and the writer of the letter *immediately* thrown into prison, and subsequently brought to trial before the ordinary courts of the country, to the charge mentioned above. Gibson was acquitted, but as this result was disagreable to the authorities, a fresh prosecution was immediately instituted, which a second time ended in his favor. If we are not greatly mistaken he was ordered to be tried a third time, but avoided this ordeal by escaping from the country in an American vessel, after having experienced the discipline of a Dutch colonial prison for a year or more." Mr. G. arrived in America, July 26. A Philadelphia papers says:—"He is now at Washington, and the Government of the United States, having taken his case into consideration, *intend*, it *is* said, to ask the Government of Holland for reparation. Captain Gibson will also sue for the amount of a coal region granted to him by the East India prince in question." The *Bangalore Herald* adds:—"The present American administration is energetic and resolute in an eminent degree, and has frequently expressed its determination of making the persons and property of its citizens respected wherever its flag is known. The fact of the Dutch East India islands lying in a latitude in which our trans-Atlantic friends are at the present time most eager to obtain a firm footing, is all in Captain Gibson's favor; and the demand on Holland for redress—for apology and compensation—is likely to be made in a manner so intelligible and firm, that to misunderstand it will be impossible. Holland will apologise most willingly for the blunder—to call it by no harsher term—of her colonial authorities; but something more will be demanded of her; she will be required to do that which no Dutchman ever yet did willingly—she will be called on to down with the dollars! The American government would rejoice in founding a snug, vigorous little Yankee colony midway between Japan and Australia or India; the Dutch know this full well, and will undoubtedly maintain their long established character of respecting valour's better part"

—— A Medical Review, to appear semi-annually, is to be started in Calcutta.

—— Mr. John Marshman, editor of the *Friend of India*, is expected in India again, at the close of this year.

—— Writing upon the municipal government or misgovernment of Bombay, the *Telegraph and Courier* says:—"We must, in short, have a proper Mayor and Corporation for Bombay; not merely a few Government nominees who content themselves with an occasional sleepy and grudged attendance at at Bench or Conservancy meetings, and, in case of being referred to for any thing content themselves with ordering the preparation of a long winded report taken from the Encyclopedia Britannica and Ure's Dictionary of Science.

—— The Rev. Dr. Mariott thinks he has been deprived of his Chaplaincy unjustly. In a letter to the *Citizen* he says:—"Quondam friends, at whose repeated request, and for whose accommodation chiefly I became responsible for 2,500 rupees on the promise of another, chose to have me arrested for the amount: a demand I was unable to meet in consequence of that promise being broken, and I was obliged to avail myself of that very law with which they prosecuted me. Is it for this I am dismissed?"

—— The *Englishman* says that the chiefs of the Punjanb are to assemble this month at Umritsur, at the suggestion of Mr. Chas. Raikes, Commissioner, to consider how female infanticide may be totally and at once abolished in the N. W. Provinces.

SATURDAY,—NOVEMBER 5.

—— The *Daily News* says that the streets and highways of London are estimated at 1755 miles in a direct line, 400 being paved with granite, 1350 macadamized, and 5 having a wooden pavement. (It would take 70 days to walk through all these streets at the rate of 25 miles a day.) There are 1500 omnibuses. Also 1500 volunteer sweepers of crossings.

—— The correct Return of deaths in Bombay last month is as follows: Europeans 16; Indo-Briton and Indo-Portuguese 2; Native Christians and Jews 22; Mussulmans 284; Parsees 79; Hindoos 824; unknown 19; total 1246.

—— A correspondent of the *Telegraph and Courier* gives the following account of a new invention by Mr. Carpenter, an American:—"Mr. Carpenter it seems has made an improvement in the ordinary Iron rail road, calculated greatly to diminish the liability if not utterly preclude the possibility, of a train running off the track, under any circumstances. The improvement consists of a middle rail of iron or wood, running the whole length of the track precisely in the centre, and raised a foot or so above the side or bearing rails. Friction rollers are attached to the Engine and cars beneath, to play upon the sides of the

middle or guiding rail, whereby the motion of each car is steadied, and any tendency to fly off at once arrested." Another correspondent writes as follows :—"I proposed an exactly similar contrivance some years since, and mentioned it to several people ; and the only objection I could see to it, was, whether without much expense, the different parts could be made strong enough to resist a jump, caused by any foreign substance being on a rail. My centre rail was to be raised a few inches only from the ground, and to have two projections, one on either side like the letter T, and the friction wheels were to be fixed at the end of axles extending downwards from the bottom of the carriages. The same result might be cheaply effected perhaps, by means of a flanche to the rails themselves, and then the axles carrying the friction wheels would be near, or close, to the engine and carriage wheels."

—— A Geneva correspondent of the *Christian Times* says :—"We have been much interested in making a personal acquaintance yesterday with Francisco and Rose Madiai. His health seem thoroughly restored, but she is still very weak ; indeed, her health seems irrecoverably shattered. There is something deeply touching in her appearance and the sentiments she expressess with so much simplicity and propriety manifest an intelligent mind as well as deep seated piety. She, as well as her husband, were exceedingly grateful for the kindness and sympathy of English Christians, and begged us to say so for them. They are on the point of leaving Geneva for Turin, intending to spend the winter at Nice, where they hope to live unmolested by the priesthood."

—— The Rev. Mr. Ellis, just before leaving the Mauritius for Madagascar, in July last, wrote letters in which he says :—"Letters have been received here from Madagascar which speak of the great increase of Christians there, of their not having fewer than seven places in the capital where they met during the night, for worship, for administering baptism, and for celebrating the Lord's supper. There are also letters from Prince Ramanga, a nephew of the Queen, and cousin of the Prince so well known, requesting that Bibles, Testaments, and smaller books may be sent to him at the capital. There is no account of any recent prosecution, or arrests and punishments on account of religion." All this is very good news. The very ends aimed at in sending Missionaries, God is bringing to pass, and that to no inconsiderable extent, without their instrumentality. One of the most interesting histories of modern times, will have for its subject the preservation and triumphs of the Malagasy Christian church during the dark days that seem at length to be passing away. We look with eagerness for the next accounts from that island.

MONDAY,—NOVEMBER 7.

——The *Benares Recorder* says :—"On Tuesday, the 18th instant, at an ordination held in St. Paul's Cathedral, Calcutta, Mr. Nicholls, son of George Nicholls Esq., Head Master of the Benares Government College, lately returned from the island of Borneo, was admitted into Deacon's orders. The Rev. Henry Stern was also on the same occasion admitted into Priest's orders. This gentleman has been for the last two years resident at the Segra Mission in Benares, where he has been engaged in acquiring the Hindustani language, and in being initiated into the onerous and multifarious duties of a Missionary's life. Mr. Stern is about to proceed to Goruckpore to supply the place of the Rev. J. Menge, a circumstance we much regret, as we had hoped that so zealous and faithful a Missionary would have remained at the important station of Benares."

—— In the columns of the same, we find the following account of the religion of Japan :—"The original faith of the Japanese was that of Linto, the one Supreme Deity dwelling in the highest heaven, far beyond the ken of mortal man. Under him rank the second class of Deities, dwelling in the constellations, by whom the Japanese swear. The third rank is composed of those who preside over the powers, elements, and affairs of earth. The first seven Emperors of Japan were placed among these, and from them the Dairis are descended in an unbroken line of first-born sons. On the spread of Buddhism towards the East, the Lintos were divided into two sects, one of which adhered strictly to the old creed, while the other attempted to reconcile the new tenets with those of Linto. This latter compound sect has by far the greater number of adherents." And the following upon Romanism in Japan :—"The Portuguese at first were allowed free access to all parts of the empire, but their principal colonies were at Nangasaki and on the island of Desima or Firandop, which is connected with Nangasaki by a bridge. Christianity, after a fashion, may be said to have prevailed extensively in Japan, as nearly one-half of her forty millions souls had changed the names of their idols and taken to worshipping them after the most approved Catholic style. Jejas, the successor of the first Kubo, who had deprived the Dairi of his secular authority, was even more strongly than his predecessor opposed to the new comers, on both political and religious grounds. After many persecutions, the Portuguese with their Missionaries were finally banished from the Empire in the year 1637. The ports of Japan were then closed to all foreign nations except the Dutch, and the native Christians were exposed to frequent and bloody persecutions. During the next 40 years several millions fell victims to the religious rancour of their countrymen."

—— Major-General Godwin expired at Simla, October 26. The *Delhi Gazette* remarks as follows :—"The gallant old General is represented to have died quietly and with resignation. He had rallied on the 25th, and there were hopes of his ultimate recovery, but the sudden change of climate, it is supposed, proved too severe for a man of his advanced age. General Godwin was a guest of Sir William and Lady Gomm, who are, of course, thrown into great grief at the loss of their old friend. Death has indeed had his full share of victims during this year. It would be absurd to say that General Godwin was a great Military Commander. But he had at least one thing in common with the great Duke, under whom he had served Duty was always his rule of action, and it was at the call of duty that he offered to serve his country in the fatal climate of Pegu. To that climate Admiral Austin, the Naval Chief, fell a victim on the spot. General Godwin, the Military Chief, only left, to carry away with him the seeds of disease and death, like the soldier who survives the victory but to die of his wounds."

—— The *Bombay Times* says :—"We have most inadvertently hitherto failed to notice the grant by Government of a donation of five thousand Rupees towards the Sewree School of Industry, the funds of which are, we are happy to learn, in a much more encouraging state than they had been a short time ago. Considering that the Institution gives shelter to several juvenile offenders, who must otherwise be sent by the Justices to Jail, the Senior Magistrate of Police recently recommended to Government the employment of four sepoys at the public charge to look after the inmates, and the recommendation has been acceded to. We believe that the Superintendent of the School will be glad to receive orders for the execution of any of the different kinds of work manufactured by the boys, for whom it has of late been difficult to find sufficient employment."

——A correspondent of the same writes thus from Salsette :—"I have discovered the existence of gutta percha in high perfection, and any quantity, in a very common jungle tree. I do not make the name public just now, as I wish to reap a little private advantage from it first. I find it takes beautiful impressions of coins &c., especially engraved impressions in high and sharp relief. It waterproofs cloth beautifully, and covers telegraph lines by a very simple process. As it is so abundant and cheaply procured, and can be applied in a sufficient coat to telegraph lines by a common coolie with a brush, I have proposed to Government to use it to their telegraph lines throughout India, *merely as a protection for the weather* ; of course it will have the effect of perfectly insulating them at the same time. If Dr. Riddle will send a specimen of the muddar gutta percha through you, I shall be happy to forward him some of mine, and some prepared for copying medals and coins which I observe is an object with him. I am engaged in some more experiments, of which I will let you know the result by and bye."

——In the *Telegraph and Courier* of Oct. 12, a part of a deposition of Mr. Stewart, preventive officer visiting the *Malta*, is thus given. We adduce it for the benefit of the *Bombay Times* :—"*By Mr. Walker* for the prisoner—the prisoner asked if there was any duty on the gold dust ; replied no—the prisoner went on board the dinghy without my permission or knowledge—*the other passengers had been detained in consequence of an order of the Commanding Officer.*'

——A number of residents of Agra have agreed to deliver a course of lectures, and the introductory has been given by the Rev. Jos. Warren, October 21, in the hall of the High School. Mr. Christian, the President, in introducing Mr. W. remarked of the present scheme that "it would capitalize the knowledge of several persons so as to make it available for common use. He proceeded to show how various measures of attainment and ability might all conduce to this end ;—even mediocrity in regard to general acquirement does not imply that a man may not be particularly strong on his favorite subject ;—a *shoug* for a certain topic might draw out his ability upon it with greater strength than is spent upon it by persons far superior in other respects. Again, Lecturing was likely to give hearers an opportunity of discovering the bent of their own talents, so as to lead them to the further study of the subjects in which they were thus led to take a first interest. One of its effects would probably be to induce people to have a respect for matters which they had previously treated with contempt, simply because they were ignorant of them. It would serve to promote kindly and liberal feelings among the different classes of the community." After some preliminary remarks, "Mr. Warren proceeded to notice several of the subjects of the course. "Such an historical essay as the *Life of Mahomed* was more interesting than the mere histories of the rise and fall of kingdoms, because while it includes these, it has to deal with the history of principles and moral events. It would also, as concerning their neighbours, give them an insight into the working of the minds of a large part of the population of India. Then there was to be a lecture on *Electricity* to include perhaps an explanation of the electric telegraph. He had heard that a great man hereabouts was expecting to get up his supplies fresh and fresh by this telegraph. This reminded him of an American metaphysician who was puzzled to understand how the "packets of letters" on the wires managed to pass the supporting poles. There was also a lady who objected to the wires going over her premises, saying she was not going to have them babbling all over the country about whatever was done in her yard.—The relations of electricity to other branches of science were then glanced at, with humorous allusion to the turning of hats and tables. He had no doubt that the lecture too would be an interesting one.' He spoke of the intention to deliver a lecture upon American Slavery, one on Poetry, and one on Mormonism. The *Agra Messenger* then reports him thus :—"*Steam and the Steam engine*, representing the '*go-ahead*' spirit of the present age were also to find a place. He once heard a Yankee, troubled by having to go a long road, wishing for some astringent to shrink it up. The end had been gained by other means ;—by steam, that almost annihilated space. The effect of this power on the character and destinies of great nations was touched upon, and the evils resulting from its use shewn to be but slight compared with the good. There were evils connected with it ; and there would be drawbacks. A few years ago he had seen the first locomotive in India lauded at Allahabad ;—a few months ago he saw it standing ragged and forlorn at Roorkee. It had not been repaired because it could not do all the work, and when at work it turned the slower carriages off the line. Its time would come again, and it had already taken the lead and shewed what it could perform. Its power and premature fate, besides its name, reminded him of the great public man we have recently lost. It was named 'the Thomason,'—after *the* man of these provinces who represented our internal improvement and enterprize, Mr. Thomason had at least lived long enough not only to aid the initiation of great movements but also so far to promote them that they could not go back again. This was his best eulogy as a public man. '*Si monumentum quæris circumspice.*' In the spirit of this quotation he announced that their Mission had determined to name the building they were in—Thomason Hall ; partly in memory of his kindness to them, but more as an appropriate though inadequate tribute to his name. The interest Mr. Thomason had taken in the institution was then dwelt on. His consent to this compliment had been asked, and his reply was, that if the place were ever so named, it should be so on his departure from this land. 'He is,' said the Revd. gentleman, 'gone from us now ; and I take this appropriate occasion to inaugurate this hall publicly, and to call on you to recognise it as one of his many monuments.' [The audience here broke in with long continued applause which died away into a plaintive strain from the Seraphine.] The *music* which they had just heard suggested to the Revd. speaker that they were to have a lecture on harmony with illustrations." There are also to be lectures on Light, Society, Pictures of the Vatican, &c. The movement seems to be an admirable one, and we hope it may prove to be such in its execution.

TUESDAY,—NOVEMBER 8.

—— The *Calcutta Morning Chronicle* hears from Rangoon, Oct. 21, as follows :—"The Prome and Sarawah districts are now quiet, merchant boats at present proceed up from Rangoon without the least fear of molestation, and trade has received new blood in its veins. Captains Latter and Smith continue to hover round the hitherto disturbed portions of their districts, like avenging angels, determined to give confidence to the inhabitants and assure them of our protection. The Medusa is anchored about five miles above Myeeday, opposite Ngapee Kolah creek, the Proserpine guards Kyan-gaing, and the Enterprize with her cutter surrounds Kanoung. Such a cordon in the worst portions of these two unfortunate districts is sufficient to ensure protection for years to come. The Commissioner of Pegu made an excellent selection in Captains Latter and Smith for these districts, and it is to be hoped that they will have their reward." Meah Toon is wounded and in disgrace, it is said. Some Catholic priests from Ava "are said to have been the bearers of a communication from the King to the Commissioners, soliciting permission to be allowed to send three white or royal Elephants to Rangoon with offerings to the Shoey-dagon and other sacred edifices in Pegu, a request which the Commissioner is reported to have granted on condition

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that Captain D'Organoy, the Frenchman now at Ava be given up to the British. This Frenchman is said to be drilling the royal troops, and his services are held in such high estimation, that Capt. Phayre, in order not to refuse the request of the King, has tied a condition to his permission which will virtually be considered a refusal. The appearance of three white Elephants in Rangoon will to a certainty denude our provinces of the Burmese, who consider all power and might to dwell where the white Elephant is, and as the Burmese are a very superstitious people, the presence of the Elephants would act powerfully in their minds."

—— From Indore a correspondent of the *Bombay Times* writes:— 'The Du-sera has passed off at Indore more quietly than in any preceding year; though the Resident and suite met the Maharajah at the accustomed place and held a Durbar at the palace there was less display, and no gathering of officers and troops from surrounding stations as heretofore to grace Buwani's triumphal day."

It is with much satisfaction we see the above announcement. The writer says further:—"The Maharajah and Resident with a large staff, afterwards visited his Hospital and inspected it, and then proceeded to the Laboratory attached to see Dr. Impey's Telegraph which was at work. Being the first thing of the kind constructed in Central India it was a novelty, and one of no slight importance to the mercantile community, who were present in crowds and whom it astonished, for though they had a conception of it by hearsay they could scarcely credit beforehand the transmission of intelligence from a distance with the speed of the wind without any sensible agency. The instrument was, I understand, Dr. Impey's own unassisted invention, and is remarkable for its simplicity, and the readiness with which its intentions were made comprehensible. I am informed the wire stretched over a mile under ground, across the road and over ground on posts from the Hospital to Dr. Impey's residence. It was set up I believe with the Resident's accustomed liberality, and in a very short time. There were also exhibited a pair of splendid Electric Telegraph instruments, just received from England for the Maharajah, for his private use.'

WEDNESDAY.—NOVEMBER 9.

—— The Rajah of Dhar arrived yesterday by special train from Tannah. He has taken up his residence at Parel, his camp being stationed about a mile beyond. He is to receive the honors due to a Brigadier General.

—— The subjoined is from the *Bombay Times*:— "The *Carnac* came into Harbour yesterday morning at day break, bringing a large number of passengers, from Calicut and other ports on the coast. The delay in her arrival arose from the fracturing of both boilers, one of which burst just after leaving Vingorla and the other at Boria. It was fortunate for the passengers, that the latter accident admitted a provisional repair, which was effected by the Engineer after a delay of about thirty hours, when the vessel steamed slowly onward to her destination. The quiet and officer like conduct of Captain Beyts, and his personal attention to promote the comfort of his passengers, under the trying circumstances, in which he was placed, commanded a warm and grateful recognition from all the company. Had the accident been irreparable, the ship would have been at least eight to ten days beating up to Bombay, and as she was of course unprovided with water or provisions, for so unexpected a delay, the distress of those on board would have been of a very aggravated character. We cannot but congratulate the ladies and gentlemen in question, on the success of the engineer's novel experiment of patching a copper boiler with a piece of iron sheeting, and recommend the above incidents to the special notice of commanders who in similar circumstances conceive that they best fulfil their duty by indulging in an unlimited amount of profanity, alike disgusting to their passengers and ruinous to every thing like *cheerful* effort on the part of their crew."

—— Enquries having been made lately as to the number of cattle destroyed in Salsette by tigers and cheetas, it was found that 192 had perished in one month.

—— The *Telegraph and Courier* hears from Mahabuleshwar that a party of sportsmen having gone out in quest of a tiger, one of them shot a poor shepherd, severely wounding him.

THURSDAY,—NOVEMBER 10.

—— The screw steamer Queen of the South arrived Nov. 1. at Madras from Southampton Aug. 16, or in 77 days. Sailing ships have beat this; the average passage of such however must be over 100 days; and thus there is still a gain by these screw steamers. Room for improvement too.

—— The deaths by Cholera in Bombay reported on Thursday last were 21; Friday 25; Saturday 11; Sunday 17; Monday 21; Tuesday 27.

—— A panic like that which broke out in Bombay when Railway operations were begun some two years ago, has broken out in Madras. The natives are afraid to go out at night lest they should be seized and immolated as victims, to secure happy auspices for the Railway.

—— The first annual meeting of the Bombay Association took place last evening, Jurgonath Sunkerset in the chair. He made a speech in the Guzerathi language, and Bhow Dajee made another. The latter established, to the satisfaction of his hearers, says the *Telegraph & Courier*, that the work of reform would be incomplete while Natives are excluded from the Legislative Council of India and from the Civil Service.

CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 4th November 1853.

Lieutenant Colonel W. Lang, Political Agent in Kattywar, is allowed leave of absence, from the date on which he may deliver over charge of his office, for the period of four months, the first under Sect. XI., the rest under Sect. XII. of the Absentee Rules.

Captain J. T. Barr is appointed to act as Political Agent, and Lieutenant J. Black as First Assistant; from the date of Lieutenant Colonel Lang's departure, until further orders.

Bombay Castle, 9th November 1853.

Mr. Assistant Surgeon McAlister, Civil Surgeon to the Bushire Residency, having resumed charge of his duties on the 15th September last, the unexpired portion of the leave of absence granted to him on the 5th of the preceding month is cancelled.

By order of the Right Honorable the Governor in Council,
A. MALET, Chief Secretary.

JUDICIAL DEPARTMENT.

Bombay Castle, 4th November 1853.

Mr. C. J. Davies is appointed Deputy Secretary to Government in the Police Branch of the Judicial Department of the Secretariat from the date of the departure from Bombay of Captain Wallace.

Bombay Castle, 8th November 1853.

The Honorable G. A. Hobart to be Acting Assistant Judge and Judge of Ahmednuggur, during the absence of Mr. Cameron.

Mr. H. Newton, Assistant Judge and Session Judge of Poona, and Assistant Agent for Sirdars in the Deccan, having returned to the Presidency on the 1st instant, the unexpired portion of the leave of absence granted to him under date the 24th December 1851 is cancelled, and he is permitted to resume his appointment.

Mr. C. H. Cameron, Assistant Judge and Session Judge of Ahmednuggur, is allowed leave of absence for one month, under Sect. XI. of the Absentee Rules from the date on which he delivered over charge of the Rutnagherry Adawlut to Mr. H. P. St. G. Tucker.

Mr. J. L. Johnson, Third Judge of the Court of Small Causes, is allowed leave of absence for one year, to proceed to the Neilgherry Hills, for the benefit of his health. Mr. Manackjee Cursetjee is appointed to act as Third Judge of the said Court during Mr. Johnson's absence, or until further orders.

By Order of the Right Hon'ble the Governor in Council,
C. J. ERSKINE, Acting Secretary to Govt.

TERRITORIAL DEPARTMENT—REVENUE.

Bombay Castle, 5th November 1853.

Mr. H. W. Reeves, Acting Revenue Commissioner Southern Division, assumed charge of his duties on the 22nd ultimo.

Bombay Castle, 9th November 1853.

Mr. W. A. Ritchie to be 1st Assistant to the Collector and Magistrate of Kaira, continuing to act as 1st Assistant to the Collector and Magistrate of Ahmedabad.

Mr. L. R. Ashburner to be 1st Assistant to the Collector and Magistrate of Broach.

Mr. J. E. Oliphant to act as 1st Assistant to the Collector and Magistrate of Kaira.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

GENERAL DEPARTMENT.

Bombay Castle, 7th November 1853.

The following arrangements in the Vaccinating Department are sanctioned:—

In the Scinde Division.

2nd Grade Apprentice Khan Mahomed, and Hushuntray wullud Sasanah Mull, Jettah wullud Sutram, Hassah wullud Puhoo, Kuzan Sing wullud Mengraj, Deo Ram wullud Cheluram, Suroop Sing. Wadhoo Mull wullud Gedhoo Mull, Darjee Israel, Rhooden wullud Edun Mu'l, And	To be Assistant Vaccinators.
Govind Moria, Moroo Chawan,	To be Assistant Vaccinators in the Concan Division.

Bombay Castle, 9th November 1853.

The following arrangements in the Vaccinating Department are sanctioned:—

In the Southern Deccan Division, Vaccinator Mahadoo Kowteek, of the Northern Deccan Division, to be transferred to the Southern Deccan Division, as Head Vaccinator. Mahadeo Ramchund, Luximon Bappoojee Soorvey, Marooleo bin Balloojee, Babajee Bappoojee Abdulla, Bullapa Sudeseo Chrustna Mooday, Trimbuck Anant, Jey Ramcrustna Goopetoo Succaram, and Abdulla Bheg, to be Assistant Vaccinators.

Bhugwan Poodree is admitted as an Assistant Vaccinator, and placed under the Civil Surgeon at Kurrachee.

By Order of the Right Hon'ble the Governor on Council.
C. J. ERSKINE, Acting Secretary to Govt.

Military.

Bombay General Orders.

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 31st October, 1853.

No. 641 of 1853.—The Right Hon'ble the Governor in Council is pleased to promote Brigadier G. J. Wilson, to the rank of Brigadier General, consequent upon his appointment to the Divisional Staff of the Army.

Bombay Castle, 31st October 1853.

No. 642 of 1853.—The undermentioned Officers have been granted by the Honorable the Court of Directors extensions of leave for the periods specified, viz:—

Lieutenant Colonel George Macan, 6 months.
Major Thomas Foulerton, ditto.
Captain C. P. Rigby, 2 months.
Captain R. L. Taylor, 6 months.
Lieutenant S. Cousens ditto.
Lieutenant W. R. Darcy, ditto,
Lieutenant Edwin Maude, ditto.
Lieutenant G. L. Thomson, ditto.
Ensign P. Hodgson, ditto.
Assistant Surgeon W. G. Brown, ditto.

Ensign G. N. Bolton has been permitted to resign the Service.

Bombay Castle, 1st November 1853.

No. 643 of 1853.—Ensign H. J. Johnson of the 29th Regiment N. I., is allowed leave of absence for eighteen months, to proceed to the Neilgherries, on medical certificate.

No. 644 of 1853.—The following Orders are confirmed:—

By Lieutenant Colonel Gidley, dated Bhooj, the 25th September 1853, appointing Ensign Fraser to act as Adjutant to the 15th Regiment N. I., during the indisposition of Lieutenant Kane, or until further orders.

By the same Officer, dated Bhooj, the 17th September 1853, directing Mr Sub-Assistant Surgeon Suddasew Homraj to receive medical charge of the 15th Regiment N. I., and Staff at that Station, from that date, during the indisposition of Surgeon Elliott, or until further orders.

By Brigadier Trydell, dated Poona, the 30th September 1853, directing 1st Hospital Assistant Bundojee, of the Poona Police Corps, to accompany and afford medical aid to the Garrison Band, proceeding to Bombay on the 2nd October, returning to Poona on the completion of the duty.

No. 645 of 1853.—Lieutenant A. Y. Shortt, of the 12th Regiment N. I., has been appointed Acting Third Assistant to the Political Agent in Kattewar, until further orders.

No. 646 of 1853.—The following promotion is made:—

Medical Establishment.

Senior Assistant Surgeon E. Impey to be Surgeon vice Elliott, deceased.—Date of rank, 17th October 1853.

No. 647 of 1853.—Assistant Apothecary J. H. Underwood is relieved from doing duty in the Indian Navy.

Bombay Castle, 2nd November 1853.

No. 648 of 1853.—The Honorable Court have authorized the discharge from the Service of Private H. Hargreaves, No. 1947, of the 1st European Regiment (Fusiliers), his friends having paid into the Honorable Company's Treasury the sum required by the Regulations for this purpose.

2. The payment of Passage Money not having been made in this case, the Soldier is not entitled to be provided with a passage to Europe by Government.

No. 649 of 1853.—Assistant Surgeon H. G. Hunter having completed the prescribed period of service, is relieved from duty in the Indian Navy, and Assistant Surgeon M. M. Mackenzie is placed at the disposal of the Commander in Chief of the Indian Navy, to fill the vacancy.

Bombay Castle, 3rd November, 1853.

No. 650 of 1853.—The unexpired portion of the leave to Egypt granted to Captain W. S. Suart, Commanding Engineer at Aden, in G. G. O No. 454, dated 19th July last, is cancelled from the 26th September, the date of that Officer's return to Aden.

No. 651 of 1853.—Lieutenant H. W. Holland. Acting Deputy Assistant Commissary General at Ahmednugger, is allowed leave of absence from the 4th to the 24th instant to proceed to Bombay, on private affairs, Lieut. A. Mark, of the Regiment of Artilliry, performing his duties during Lieutenant Hollands absence, on his responsibility.

No. 652 1853.—Assistant Surgeon J. Pirie, is relieved from duty in the Indian Navy, and assistant surgeon G. Naylor, is nominated in succession, for service in that branch. Assistant surgeon Naylor will forthwith report himself to the Commander in Chief Indian Navy.

No. 653 of 1853.—An Order by Brigadier Roberts dated Nusseerabad, the 8th October 1853, appointing Captain Green, of the 21st Regt. N. I., to act as 1st Class Commissariat Agent, and to conduct the Commissariat and Bazar duties at that station, on the departure of Captain Dunsterville to Belgaum, until further orders, is confirmed.

No. 654 of 1853.—The following Gentlemen are admitted to the service, in conformity with their appointments by the Honorable the Court of Directors, as Cadets of Engineers, Cavalry and Infantry, on this Establishment. The Cadet for the Engineers is promoted to 2nd Lieutenant, for the Cavalry to Cornet; and for the Infantry, to Ensign, leaving the dates of their Commissions for future adjustment.

Engineers.

No. 984. Mr. William West Goodfellow. Date of arrival at Bombay, 23rd Oct 1853.

Cavalry.

No. 980. Mr. Ashton George Mayne. Date of arrival at Bombay, 23rd Oct. 1853.

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ASIATIC SOCIETY MUMBAI